

# YEAR 6 - SCOPE AND SEQUENCE – YEARLY OVERVIEW RELIGIOUS EDUCATION



| Year Level Description  |   | Achievement Standard   |  |  |
|---|---|--|--|--|
| <p><b>In Year 6</b>, students are introduced to the Christian understanding of faith and the term 'communion of saints'. They develop their understanding of the many ways in which faith is lived out and celebrated in the lives of believers past and present. They learn about the contexts and key messages of some Old Testament prophets and the contribution of some key people (laity, religious and clergy) to the shaping of the Church in Australia (c. 1900 CE to present). They understand the significance of Jesus' New Law for the way believers live their faith, including an exploration of the spiritual and corporal works of mercy. They develop their understanding of the role of celebrations in the faith life of believers, including the commemoration of High Holy Days by Jewish believers and the Church's liturgical celebrations (including the Eucharist). They develop their understanding of prayer in the Christian tradition through an exploration of the Our Father, The Examen, and meditative prayer practices including prayer journaling.</p> <p>They are introduced to the Church teaching that the Holy Spirit guided the formation of the New Testament. Using a range of Biblical tools, they engage with a variety of Scriptural texts that describe Jesus' relationship with God the Father and with humanity and proclaim Jesus as fulfilling all of God's promises in the Old Testament.</p> |   | <p><b>By the end of Year 6</b>, students analyse information from a variety of texts, including New Testament texts and the wisdom of Australian Catholic Christians, to explain the action of the Holy Spirit in the lives of believers. They select and use evidence from Scriptural texts to show how these texts describe Jesus' relationship with God the Father and with humanity, including the proclamation of Jesus as fulfilling God's promises in the Old Testament.</p> <p>Students identify and describe many ways in which faith is lived out in the lives of believers past and present, including Catholics in a developing Australian nation (c. 1900 CE to present). They analyse the key messages and contexts of some Old Testament prophets. They explain the significance of Jesus' New Law for the way believers live their faith and examine the spiritual and corporal works of mercy. They identify and describe many ways in which faith is celebrated in the lives of believers, past and present, including the commemoration of High Holy Days by Jewish believers; the Church's liturgical year and the celebration of Eucharist. They demonstrate an understanding of the term 'communion of saints'. They explain the significance of personal and communal prayer, including the Our Father and The Examen, and the use of spiritual exercises, including reflective prayer journaling and praying with the icons of the saints, for the spiritual life of believers. They participate respectfully in a variety of these personal and communal prayer experience and spiritual exercises.</p> |  |  |
|   | TERM/UNIT 1   | TERM/UNIT 2  | TERM/UNIT 3  | TERM/UNIT 4  |
| TOPIC/FOCUS/INQUIRY   | <p><b>The Holy Spirit inspires a uniquely Australian Church.</b></p> <p><b>How has the Catholic Church contributed to the shaping of Australia? Lent/Easter</b></p>   | <p>Revealing God's Love</p> <p><b>What message do Jesus' words hold for me?</b></p>  | <p>Faith in Action</p> <p><b>How can words from long ago influence me today?</b></p>   | <p>Celebrating Beliefs</p> <p><b>How do believers celebrate in their faith traditions? Advent/ Christmas</b></p>   |
| CORE CONTENT  | <p>The wisdom of Australian Catholic Christians, including lay people and religious orders (c.1900 CE to the present), helps people understand the work and movement of the Holy Spirit in this land (e.g. concern for the common good; works of mercy; challenging injustice; developing new ways of living the Catholic faith in Australia). STCW 7</p> <p>Catholics helped form the new Australian nation (c.1900 CE to present). Catholics initially set themselves apart. A uniquely Australian Church emerged. New ways of being both Catholic and Australian were encouraged. CHCH5</p> <p>Christians believe that faith is a virtue freely gifted by God. Faith is a free and personal response to God that is lived out in the life of the believer, including Jairus' daughter (Matthew 9:18-26//Mark 5:21-43//Luke 8: 40-49). BEHE 6</p> | <p>Gospel writers use many images and titles for Jesus. The Gospels and other New Testament texts (including Matthew 16:16-17, Acts 17:2-3, Acts 1:29-33,36) proclaim Jesus as fulfilling all of God's promises in the Old Testament, including Messiah, Son of Man, and Saviour STNT15</p> <p>The Church teaches that the Holy Spirit guided the formation of the New Testament and the whole of Scripture. Inspiration means the human authors of Scripture, guided by the Holy Spirit and using their own knowledge and skills, revealed God's nature and teaching. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).STNT 14</p> <p>Jesus' relationship with God the Father and humanity is described in <b>Scripture</b> using a variety of titles and images (e.g. liberator, creator, Son of God, Son of Man, <b>Messiah</b>, Anointed One, Lamb of God, Bread of Life, Rabbi, Saviour). BETR 8</p> <p>'Communion of saints' is a term which describes the spiritual bond that exists, through Baptism, between all the members of the Church, living and dead. CHPG 7</p>   | <p>Key messages of Old Testament prophets are identified within their social, cultural and historical contexts. STOT10</p> <p>A range of <b>Biblical tools</b> (including timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines) are used to assist in deepening awareness of Old Testament texts. STOT11</p> <p>For Christians, the New Law as given by Jesus is a law of love, a law of grace and a law of freedom. Freedom, especially in moral and religious matters, is the right of every human person. For Christians, the freedom to choose is required by the New Law to take into account the good of all. Christians believe that God has given the gift of wisdom to humans (the natural law) which enables them to choose good and avoid evil. CLMF 10</p> <p>Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices for preparing the body and the mind for meditative prayer and engaging in the 'work of meditation', including prayer journaling. The Examen is a meditative prayer in the Christian tradition. CLPS 17</p> | <p>The faith of Jewish believers is shared and strengthened through the commemoration of High Holy Days (Leviticus 23:1-44), including Rosh Hashanah, Yom Kippur, Pesach (Passover). BEWR7</p> <p>The word Eucharist means thanksgiving: believers give thanks for all that God has given, particularly the gift that is Jesus. The Mass is made up of the Liturgy of the Word and the Liturgy of the Eucharist. The Church teaches that in the celebration of Eucharist, Jesus is sacramentally present in four ways: the people gathered, in the Church's minister, in the Word proclaimed, and most profoundly in the gifts of bread and wine which become the Body and Blood of Christ.</p> <p>In the Eucharist, believers remember and celebrate the life, death and resurrection of Jesus (the Paschal mystery). This is the focus or 'theme' of every Eucharistic liturgy. The saving events of the Paschal mystery are made present in the Eucharist through which believers are offered to share in the new life of Christ (1 Cor 10:16-17).</p> <p>Eucharist is memorial, sacrifice, prayer, nourishment and community. The Mass challenges believers to go out and live the good news that Jesus proclaimed. CHLS 8</p> |

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|                           | <p>Spiritual and corporal works of mercy are foundational for understanding the Church's teaching about concern for the common good. Works of mercy are charitable actions at the service of others. The spiritual works of mercy are: instructing, advising, challenging injustice, consoling, comforting, forgiving, bearing wrongs patiently and praying for the living and the dead. The corporal works of mercy are: feeding the hungry, giving drink to the thirsty, sheltering the homeless, visiting the sick and imprisoned, clothing the naked and burying the dead. CLMJ 7</p> <p>Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices for preparing the body and the mind for meditative prayer and engaging in the 'work of meditation', including prayer journaling. The Examen is a meditative prayer in the Christian tradition. CLPS 17</p> | <p>In response to the request of his followers "Lord, teach us to pray as you do", Jesus gave them the Our Father or the Lord's Prayer (Luke 11:1-13; Matthew 6:5-15). The origins of The Lord's Prayer are deeply rooted in the Jewish tradition. The Our Father is a central prayer in Christianity and an integral part of Catholic liturgy. Seven petitions are identified in The Lord's Prayer:</p> <ol style="list-style-type: none"> <li>1. Hallowed be your name</li> <li>2. Your kingdom come</li> <li>3. Your will be done on earth as it is in heaven</li> <li>4. Give us this day our daily bread</li> <li>5. Forgive us our trespasses as we forgive those who trespass against us</li> <li>6. Lead us not into temptation</li> <li>7. Deliver us from evil</li> </ol> <p>The first three petitions praise God. The remaining four petitions present to God the needs of believers. CLPS 16</p> | <p>Christians believe that faith is a virtue freely gifted by God. Faith is a free and personal response to God that is lived out in the life of the believer, including Jairus' daughter (Matthew 9:18-26//Mark 5:21-43//Luke 8: 40-49).BEHE 6</p>   | <p>The Church's liturgical year is told through a framework of different seasons (Advent, Christmas, Lent, Easter, Pentecost, Ordinary Time), revealing the story of salvation and drawing inspiration from Jewish tradition.</p> <p>In liturgical celebrations, forms of sacred art (including music, visual arts, drama, dance, media) are used to inspire believers to prayer and a deeper understanding of the mystery of God. In liturgical celebrations, believers are encouraged to actively participate through action (e.g. sign of peace, Genuflecting, sign of the cross), word (e.g. acclamations, responses, singing), posture (e.g. kneeling, bowing) and observing a reverent silence at appropriate CHLS 9</p> |
| <b>MANDATED SCRIPTURE</b> | Matthew 25:31-46   | <p>Jesus as Messiah, Son of Man and Saviour<br/>Matthew 16:16-17<br/>Acts 17:2-3<br/>Acts 1:29-33, 36</p> <p>Call of Nathaniel and other disciples<br/>John 1:35-51</p> <p>Lord's Prayer<br/>Matthew 6:5-15<br/>Luke 11:1-13</p>   | <p>Call of Samuel<br/>1 Samuel 3:1-4:1a<br/>(Prophet)</p> <p>What did Jesus come to do?<br/>Matthew 5:17<br/>(Jesus' new law)</p> <p>The woman with a haemorrhage/ Jairus' Daughter<br/>Matthew 9:18-26<br/>Mark 5:21-43<br/>Luke 8:40-49</p> <p>Paul refers to the believers as "the saints"<br/>(Communion of Saints)<br/>Ephesians 1:1<br/>Ephesians 2:19<br/>Ephesians 3:1-21</p> | <p>Observance of Holy days<br/>Leviticus 23:1-44</p> <p>Institution of Eucharist<br/>I Corinthians 11:23-26</p>  |
| <b>EXPLICIT PRAYER</b>    | The Examen<br>Revise- Sign of Cross/ School Prayer/Amen/Our Father/Hail Mary.  | The Lord's Prayer<br>Revise- Prayers of intercession   | Meditative Prayer Practices, including prayer journaling.<br>Revise- Prayers of thanksgiving and blessing prayers.<br>The Examen  | Meditative Prayer Practices<br>Revise- Grace, Hail Mary, Rosary, Litany of Mary of Nazareth.   |

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| <p><b>(Optional) Supplementary Scripture</b></p>                         |   | <p>The 'I am' statements in John<br/>                 The Bread of Life<br/> <a href="#">John 6:35, 48-51</a><br/>                 The Light of the World<br/> <a href="#">John 8:12</a><br/>                 The Gate of the sheepfold<br/> <a href="#">John 10:1-10</a><br/>                 The Good Shepherd<br/> <a href="#">John 10:11-18</a></p>   |  | <p>Revise- Pesch/Passover<br/>                 Exodus 12:21-51<br/>                 Exodus 13:17-15:26<br/>                 Leviticus 22:26-34:44</p> <p>Rosh Hashanah<br/>                 Genesis 21:1-7 (birth of Isaac)<br/>                 Genesis 22:1-18 (sacrifice of Isaac)<br/>                 1 Samuel 1:2-10 (birth of Samuel)<br/>                 Jeremiah 31:1-19 (God's remembrance of His people)</p> <p>Yom Kippur<br/>                 Leviticus 16:29-34</p> <p>Hannukah<br/>                 1 Maccabees 4:52-59 and<br/>                 2 Maccabees 10:5-8</p>   |
| <p><b>RLOS</b></p>   | <p>Making connections between the life, death, resurrection of Jesus Christ and contemporary people and events within and beyond the school community EFG1.3</p> <p>Providing opportunities for students to engage with different approaches to meditation e.g. Ignatian Mediation PWP3.2</p> <p>Modelling and explaining gestures used in prayer celebrations (e.g. Sign of the Cross, sign of peace, blessings, prayer postures, a gesture created for a specific occasion) PWP 2.1</p> <p>Promoting the resources and activities of Catholic justice and peace agencies for prayer and action (Caristas, Catholic Missions, St Vincent de Paul, Australian Catholic Bishops Social Justice Commissions) SJA1.5</p> <p>Encouraging peaceful and just relationships by providing opportunities for community members to regularly reflect on their attitudes and behaviours SJR1.4</p> | <p>Making connections between the life, death and resurrection of Jesus Christ and contemporary people and events (within and beyond the school community) EFG1.3</p> <p>Providing opportunities for students to develop and express spiritual awareness through the arts (Dance, Drama, Media Arts, Music, Visual Arts) EFF3.1</p> <p>Teaching and using a variety of traditional prayers and devotions for individual and communal use (e.g. Our Father, Memorare, Glory Be, Rosary, Eucharistic Adoration) PWP1.1</p> <p>Teaching students how to identify and use scriptural texts in prayer and worship PWP2.3</p> | <p>Critically reflecting on everyday practices within the school community that fail to uphold the dignity of individuals (e.g. demeaning language, aggressive behaviour, misuse of power) SJR1.2</p> <p>Encouraging peaceful and just relationships by providing opportunities for community members to regularly reflect on their attitudes and behaviours SJR1.4</p> <p>Ensuring that prayerful reflection is part of the regular practice of service and action (e.g. Examen prayer, meditation on scripture, journaling) SJR2.3</p> | <p>Teaching and using a variety of traditional prayers and devotions for individual and communal use (e.g. Our Father, Memorare, Glory Be, <b>Rosary, Eucharistic Adoration</b>) PWP1.1</p> <p>Modelling and explaining gestures used in prayer celebrations (e.g. Sign of the Cross, sign of peace, blessings, prayer postures, a gesture created for a specific occasion) PWP 2.1</p> <p>Encouraging and supporting student participation in parish, deanery or Archdiocesan liturgies and gatherings PWL2.4</p> <p>Developing clear expectations about procedures and practices for the reverent celebration of liturgy (e.g. entering and leaving, responding, movement and gestures, receiving communion) PWL2.1</p> |
| <p><b>REFLECTIONS – EVALUATION - RECOMMENDATIONS for Adjustments</b></p> |   |   |  |   |